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FROM SAINTS CALENDAR

Is St. Demetrius of Rostov, who is sometimes identified as Dimitry Tuptalo, to be commemorated on October 28 or September 21? In checking, I found that he died on October 28 and the day of death is usually the one on which a saint is commemorated; but in some books, I found the September 21 date.

Whichever date you commemorate him, he is a remarkable person. He was born near Kiev in 1651, the son of a wealthy cossack. He received an unusually fine education, part of it at the Kiev Academy. He was a very serious child and at the age of eighteen entered a monastery. He loved church services and was the first to enter the church and the last to leave. His reputation as a good preacher of the word of God quickly spread. It is said that he preached very effective sermons for not only did they instruct but he gave practical advice on how church teachings about God could be applied to the daily lives of his listeners. This caught the attention of Archbishop Varlaam, who, in 1684, invited him to transfer to the Kiev-Pechersky Monastery, which had printing facilities to collect, research and correct the books about the Lives of the Saints. He eagerly took on the exacting task using such primary sources as Greek books by Milafrasta, Slavonic ones by Makary and many other Eastern and Western sources. He wrote his books on the saints based on Western critical models, religious dramas in verse, memoirs and a vast number on devotional and instructional works. He wrote many books besides the Lives of the Saints. Among them was Spiritual Alphabet, where he expounded upon clergy duties towards their flocks. His warmth of style and approach made him a noteworthy figure in Russian religious literature.

In 1702, he became bishop of Rostov

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HOLY DAY OF THE PROTECTION

The Holy Day of the Protection (Pokrov) is celebrated on October 1/14. There are various ideas on the origin of this day, which is celebrated with great solemnity in the Russian Church but not in the Greek Church. Some believe that it has been observed as far back as the second half of the 13th century, others that it is even older that evidence shows that it was celebrated in 1148, while others feel that it originated in the Greek Church and then introduced into the Russian Church. It is not found in Greek Service Books at this time; however, references to it can be found in some ancient Greek books. It fell into disuse at the time of the fall of Constantinople.

The day commemorates the appearance of the Mother of God in the Church of Blachernae in Constantinople in the year 911. The city was under siege when she appeared in the church where she prayed with tears streaming down her face. She then held her veil or mantle in such a way that it seemed to offer protection. For example in the Matins we hear: "As they beheld the Queen of all … with outstretched arms in the air, she prayed for the peace of the world, the confirmation of Orthodox Christians, and the salvation of our souls."

(Continued on Page 43 Col. 1)

SOME DO AND SOME DON'T

The Orthodox follow the rules made at the 7th Ecumenical Council, which was held in Nicea in the year 787. Three hundred sixty-seven Fathers met here to make decisions concerning the use of icons in worship following the theology, which was set by St. John of Damascus in 749 in his book the Fount of Knowledge. The Fathers used "The Exposition of the Orthodox Faith," which is the third section of the book. St. John was a prisoner of the Moslems when Emperor Leo III ordered the destruction of sacred images as being offensive to those following the Moslem faith. Since St. John was under the protection of a Moslem Arab ruler, because of the position he had held in the court of khalif Abdul Malek at Damascus, he was able to write this defense with impunity and great effect. How beautifully he starts his chapter on icons. "But since some find fault with us for worshipping and honoring the image of our Savior and that of our Lady, and those, too, of the rest of the saints and servants of Christ, let them remember that in the beginning God created man after His own image."

The bishops reasoned that God indeed is invisible. But in Jesus Christ the invisible God has become visible. When icon-painting and icon-veneration in the Church are denied, the true humanity of Jesus is denied.

It is also denied that in and through Christ, the Holy Spirit has been given to men so that they may become holy, truly fulfilling themselves as created "in the image and likeness of God." The council decided that the rejection of the holy images is the rejection of the fact of salvation by God in Christ and the Holy Spirit.

The council set the date of the Fist Sunday of Great Lent to celebrate the Church's victory for the restoration of icons. But the victory was short lived.

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CHRONOLOGY

OCTOBER 2003

This copy was mailed around September 20.

OCTOBER is Clergy Appreciation Month.

A BYZANTINE SPIRITUALITY CONFERENCE is being sponsored on Saturday, October 11 as a cooperative effort by the Carpatho-Russian Orthodox Diocese (Johnstown) and the Byzantine Archeparchy of Pittsburgh. It is to be held at the Radisson Hotel in Monroeville, PA with the theme "The Illumined Heart: Christ and Christian Ethics". Registration from $8 to $40 including lunch. For info: phone 412/322-8773 or email mdobos@stargate.net or stjohnss@stargate.net.

A TOUR/PILGRIMAGE to Russia from May 14-26, 2004 is now being formed by Debra Korluka, 13921 127th Street, No. Stillwater, MN 55082. For info: phone 651/439-4850 or email akorluka@aol.com. This tour will emphasize art, architecture and culture. A seminar on art history is included.

STRADDLING BORDERS: LITERATURE AND IDENTITY IN SUBCARPATHIAN RUS by Elaine Rusinko is a 575-page book with maps giving a critical analysis of Rusyn literature from the 16th through the 19th century national revival, to its renaissance during the interwar years in the 20th century. Send $45 to C-RRC, 7380SW 86 Lane, Ocala, FL 34476-7006.

SUNDAY OF ORTHODOXY falls on February 29 in 2004. This first Sunday of Great Lent is usually observed with the veneration of icons and the reading of the synodikon, which contains a listing of saints who struggled against the heresies of the Church and the listing of the anathemas against those who expoused the heresies. A copy of the Synodicon can be obtained for $10 pp from St. Nictarios Press, 10300 Ashworth Ave. N, Seattle, WA 98133-9410 or call 1/800-643-4233.

REVERED AS A RUSSIAN GOLGATHA is Anzer Island on the Solovki archipelago in Russia. During the 1920s, many Neomartyrs were incarcerated here. A nail taken from the Golgotha church was given to St. John Cathedral, 4001 17th St. W., Washington, DC. It was placed next to a piece of brick from the Solovetsky Monastery, which was in a carved icon of the founders of the SS Zosima and Savvatiy Monastery. The icon hangs in the passageway of the Cathedral.

THE GOLDEN AGE OF RUSSIAN ICONS: NOVOGOROD THE GREAT will open on October 4, 2004 in the Walters Art Museum in Baltimore, MD. For more info on the exhibit, email gmann@thewalters.org or website www.thewalters.org.

THE ORTHODOX CHRISTIAN MINISTRIES is holding a conference from October 31 to November 1 at the Marriot Key Center in downtown Cleveland, OH. The objectives of the conference center on Orthodox unity and the place of the laity. For info: OCL, PO Box 39293, Redford, MI 48239 or call 313/794-8202 or email ocladm@oclorg.

SHORTLY AFTER DACHAU NAZI Concentration Camp was liberated. Orthodox Christians celebrated Easter on April 29, 1945. The Easter Service celebrated on this day will never be forgotten by the Orthodox interned there. Eighteen Orthodox priests, one deacon and a monk from Mount Athos were the celebrants for the Divine Liturgy. They wore vestments sewn from army hospital linen towels adorned with the red crosses from the uniforms of medical personnel. The Hellenic Museum and Cultural center in Chicago is seeking the names of all Orthodox Christians who were interned or perished there. A Pan-Orthodox exhibit will include memorabilia and personal commentaries by prisoners and liberators. Anyone willing to submit names, loan artifacts, or give an oral history is encouraged to contact the museum at Hellenicmu@aol.com or call 312/726-1234.

KUDOS to the parish members of SS Peter and Paul Parish in Crossingville/ Edinboro, PA where Fr. Dennis Hendershot is pastor. This Packet Plan member won the Perogi cookoff two years in a row at the Pittsburgh Archdiocese Day. About 30 people, men and women, meet during Great Lent to make potato, potato and cheese, and sweet cabbage perogi. Another member of our Packet Plan Family won 2nd prize – St. Andrew Church in Lyndora, PA where Fr. Joseph Wargo is pastor. Lori Nescott also deserves a kudo for being the very able chairman of the celebration.

GREETING CARDS – both new and for recycling – can be sent to Mother Karitina at Holy Transfiguration Monastery, RD 1, Box 184X, Ellwood City, PA 16117-9719.

BOOKS ON THE LEMKO REGION are available from Paul J. Best, Southern Conn. State University, New Haven, CT 06515. Telephone 203-392-5660 or e-mail Best@SouthernCT.Edu. Information on a Symposium, to be held in May 24-28, 2004 in Cracow, Poland, is also available. The topic: Is there a Fourth Rus? Velyka Rus-yes, Mala Rus-yes, Bela Rus-maybe, Karpatha Rus - Is it a 4th East Slavic nation? Papers are welcome.

MONASTICISM IN THE FORMER YUGOSLAVIA - Serbia, Montenegro and parts of Bosnia is enjoying a revival. Tito's Yugoslavia suppressed religion and turned old church and monasteries into "cultural monuments." Religion is now allowed and the monasteries are overflowing for the first time in generations.

ALBANIA suffered the harshest religious persecution of all countries in Eastern Europe. It was the only country in which religious practice and expression was totally outlawed. Between 1946-90, the Communist regime totally eliminated the infrastructure of the Orthodox Church. Of 440 priests in 1940, only 15 remained in 1991.

(Continued from front page)
FROM SAINTS CALENDAR

and Yaroslav. Here he faced a big problem. Both clergy and laity in large numbers were active in the Old Believer movement. He decided to start a seminary to prepare better pastors and wrote books refuting the separation. His intellectual pursuits were matched by his concern for others. He established programs for the needy, widows and orphans. He served by example. He was a man of prayer and fasted at most times, eating only very plain food and very little. Whenever, the clock struck the hour, he stood in prayer. He was often ill and asked others, especially the seminarians to pray for him. He asked them to pray the "Our Father" five times for him, keeping in mind the five wounds of the Lord Jesus Christ, showing how much he was influenced by the Western Church.

When he knew that death was coming, he asked that singers come to sing religious songs. In this prayerful atmosphere, he died in 1709.

When extensive remodeling and reconstruction was done on the cathedral in St. Jacob Monastery in Rostov, where he was buried, his remains were found. They were incorruptible. He was recognized as a saint in 1797. He served the Lord with zeal and love.

(Continued from front page)
PROTECTION

In the Tropar we ask her to protect us under her veil and to deliver us from evil. We also ask her to intercede with her Son, Christ our God, to save our souls.

The Kondak for the feastday continues praising the Mother of God for her intercessory power. It says that although she is in the Church with us we cannot see her but together with the saints she is praying to God for us. The angels are worshipping, and the apostles and prophets are rejoicing because the Mother of God is praying to the eternal God on our behalf.

To an Orthodox Christian it is comforting to know that the Mother of God is ever ready to help those in need who ask for her intercession. We see this in Scripture, John 2:1-11 where at the Wedding Feast at Cana in Galilee she interceded to help a person in need.

We ask her:

> "Remember us in your prayers, O Lady, Virgin Theotokos, that we not perish for the increase of our sins; protect us from all evil and cruel misfortune. For we put our hope in you, and honoring the Feast of your Protection, we magnify you."

(Continued from front page)
SOME DO AND SOME DON'T

Persecution again arose and continued for another twenty-five years. It was only in 843 that holy icons were again restored and reaffirmed.

The matter of icons was not the only thing on the agenda. The Council issued twenty-two canons relating to administrative and disciplinary matters, condemning simony (ordination for payment), the election of bishops by secular authority, and mixed sex monasteries.

This was the last Ecumenical Council to be recognized by the Orthodox Church. The Protestant Church recognizes none of them, while the Roman Catholic Church has added more than twenty.

The remembrance of this Council can be found on the calendar in October.

(Continued from page 47)
KITCHEN CORNER

Bring to a boil, immediately, remove from the heat, and skim any foam. Add the garlic and let cool to room temperature.

Spoon the mushrooms into the jar, add the marinade, and carefully pour the oil on top to form a seal. Cover tightly and refrigerate for five (5) days before eating. Once opened, the mushrooms will keep for 3 to 4 weeks in the refrigerator. Makes 1 quart.

To obtain this book, send $18.95 pp to St. Tikhon's Bookstore, PO Box 130, South Canaan, PA 18459 or call 888/454-6678.

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WINTER'S GRACE

them away first. I fill the container with water and head for the flower pots. Aaaagh! Someone left the TV remote in the kitchen. We will never think to look in the kitchen tonight when we want to watch television, so I'd better put it back in the family room where it belongs. I splash some water into the pots and onto the floor. I throw the remote onto a soft cushion on the sofa and head back down the hall, trying to figure out what I was going to do.

By the end of the day, the car isn't washed, the bills are unpaid, the Coke is sitting on the kitchen counter, the flowers are half-watered, the checkbook still only has one check in it, and I can't seem to find my car keys!

When I try to figure out why nothing got done today, I'm baffled because I KNOW I WAS BUSY ALL DAY LONG!! I realize this is a serious condition, and I'll get help. BUT FIRST I think I'll check my e-mail.

(P.S.: Please send this e-mail to everyone you know because I DON'T REMEMBER WHO I'VE SENT THIS TO!!! But please don't send it back to me, or I might send it to you again!)

–Anonymous

THE RELICS OF THE APOSTLES

The remains (relics) of all twelve apostles were taken to Constantinople around the year 340 by the emperor Constantine. In his city, Constantine built the gigantic Church of the Holy Apostles. It was so huge that there were dozens of priests and deacons assigned there. The holy relics of the apostles were enshrined in this Church: six caskets on one side of the Church and the remaining six on the other. In the middle was Constantine's empty casket. In time, his body was placed in it. Before the Moslem takeover of the city in 1453, the relics of the saints disappeared. The Church was destroyed by the Turks.

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Love expresses itself in unselfish service.

* * * * * *

Christ is Risen! Indeed, He is Risen!

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Nina Stroyen, Co-Editor

PROFILE OF A PARISH

At the turn of the twentieth century, missionaries from Russia were busy trying to care for the spiritual needs of the many immigrants who were arriving in droves from Eastern Europe. Most of them toiled in Canada, the coal-mining areas of Pennsylvania and Illinois, and areas where other labor intensive work needed strong bodies. Upper New York State; however, did not fit any of these categories. The people who immigrated here were mostly workers in agriculture.

St. Nicholas Parish in Auburn, New York was one of these parishes. It was fortunate to have a blessed beginning as their spiritual needs were first carried for by Orthodox luminaries such as Hiermonk Arseny of Canada and St. Tikhon's Monastery and Fr. Alexander Hotovitsky, who was recently recognized as a saint new-martyr of Russia.

St. Fr. Alexander first came to Auburn on August 26, 1908 to conduct the funeral of Mary Zanoviak. He saw the need of a permanent pastor and encouraged the people to prepare for this to organize and to purchase property. His advice was taken and land was purchased on the corner of Cross and Cottage Streets. By March of the following year, only seven months later, Fr. Joanniky Kivko was assigned as the first pastor. Archbishop Platon gave permission to build a church and the cornerstone was laid on November 25, 1909. The original board members at this time were: Thomas Garbinsky, Basil Kimak, Joseph Pingryn, Gregory Maykovich, Halaktion Melnick, and George Brannick.

The church was completed in June 1910 and the membership roles showed that the parish consisted of 49 families with 15 children over the age of seven and 69 children under the age of seven. There were also 34 single adults listed.

The church was dedicated in 1912 by Bishop Alexander Nemolovsky. A rectory was built adjacent to the church in 1913.

St. Nicholas has been a self-contained, active parish under the care of priests Basil Bikoff, Andrew Vanyush, Anthony Diachenko, John Kozak, Daniel Geeza, Vladimir Sovyrda, Eugene Tarris and the present pastor, Fr. Stephen Mack.

Fr. John Yanchisin is well remembered by many of the present parishioners. He served from 1935 until 1962, welcoming many men back from serving in World War II. Membership peaked in 1948 with a total membership of 785, including children. The church was remodeled in 1946 and a new rectory was built in 1972. The parish has a cemetery, which they purchased in 1909. Fr. John Yanchisin is buried here.

Like many other towns, Auburn has been affected by lost jobs as factories have closed. Many people have moved away. The main employer in Auburn today is the Auburn Correctional Facility. This has affected the parish. There are now 150 adults and 42 school age children on the rolls. However, this has stabilized since 1980. The ethnic makeup of the parish has also changed. It is now multi-ethnic evolving from the original Carpatho-Russian immigrants.

The parish has been using its undercroft for social gatherings, parish dinners and Sunday School. With its expansion into the community, the area is also used for weekly AA meetings as well as several women's organizations. MORE AND MORE ADEQUATE FACILITIES ARE NEEDED.

With the hope of meeting this need, ground was broken on May 18, 2003 for a new Parish Hall and Education Building. Main construction was to begin in these golden fall months. The present board and parish members have worked diligently on various money making projects and have generously donated towards this building but help is still needed to meet a set goal.

It will be one hundred years in 2009 since those zealous missionaries: then Fathers Hotovitsky, Arseny, Platon and Nemolovsky were connected to St. Nicholas Parish in Auburn, New York. Their names can now be found in many history books. Please help us to continue their vision. For more info, call Fr. Stephen Mack at 315/252-3422 or write: St. Nicholas Church Fund, 30 Cross St., Auburn, NY 13021. All donations will be humbly, gratefully and prayerfully acknowledged.

WINTER'S GRACE

This column is usually introspective. However, I was sent this article which I enjoyed immensely as did everyone who heard it.

Found In Our E-Mail

They have finally found a diagnosis for my condition. Horray! I have recently been diagnosed with A.A.A.D.D.: Age-Activated Attention Deficit Disorder. This is how it goes:

I decide to wash the car; I start toward the garage and notice the mail on the table. OK, I'm going to wash the car. But first I'm going to go through the mail. I lay the car keys down on the desk, discard the junk mail, and I notice the trash is full.

OK, I'll just put the bills on my desk and take the trash can out, but since I'm going to be near the mailbox anyway. I'll pay these few bills first.

Now where is my checkbook? Oops, there's only one check left. My extra checks are in my desk. Oh, there's the Coke I was drinking. I'm going to look for those checks.

But first I need to put my Coke further away from the computer, or maybe I'll pop it into the fridge to keep it cold for a while. I set the Coke on the counter and ... uh-oh!

There are my glasses. I was looking for them all morning! I'd better put

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MISSION TO ALASKA
Part 1

This summer I went on a journey. Thinking back on my life, I recently realized that I have been preparing for this journey for a very long time.

When I was a little girl, my father often told us stories about his experiences in the army during World War II. Out of his four years in the service, he spent two of those years in the Aleutian Islands. Most of his remembrances focused on the land and climate and animals that he saw. My brother and I were too young to know where Alaska was, but we still enjoyed the stories and how Dad told them. One story, though, made me very sad. Near the base where he was stationed, he could see a little Russian Orthodox Church. Being of the Faith, my father had wanted to visit the church to pray and light a candle. But the church had been made "off limits" because U.S. soldiers who had arrived on the island before them had looted the church and used it for target practice. This made my dad sad and angry. As young as I was, I felt so sorry for the little church and the people who belonged to and cared for it. As I grew older, I often wondered whatever happened to that parish and its members.

Years passed. Exciting news was now coming from Alaska. Our first saint in America, St. Herman of Alaska, was to be canonized. Pilgrimages were to be made to Spruce Island, where the blessed Father Herman lived and fell asleep in the Lord. A seminary, named for St. Herman, was soon to be established to train religious leaders for the Russian Orthodox Churches in Alaska.

Now I was an adult with a desire to travel, and I tried for several years to book a cruise or a tour to Alaska. I was upset and a bit frustrated, though, because for one reason or another my plans never materialized.

Then, thirteen years ago, St. Herman touched my family's lives through a miracle. My desire to go to Alaska was now not as a traveler but as a pilgrim – and yet, that didn't seem enough. I felt that I was being called to do more.

Some time later, I came upon an OCMC Magazine article "by chance" that stated that the Orthodox Christian Mission Center had plans to send the first short-term mission team to Alaska in the year 2000. I now knew what my purpose was for going to Alaska – to serve as a missionary.

This year, after much prayer and consultations with my brother and a dear and trusted friend, I applied for a place on one of the three teams being sent to Alaska this summer.

What a joy it was to learn that I had been accepted – and for the Mission Team to Kodiak! There was even a possibility that we would be participating in the pilgrimage. (If the weather cooperated!)

The spring and summer flew by as I collected funds for the missionary trip, gathered materials for lessons, and assembled items from a suggested packing list, which included items such as duct tape, knee-high rubber boots, a sleeping bag, and DEET.

Most of our eleven team members had never met personally, but we stayed connected through e-mails and prayers.

My family and friends were wonderfully supportive. I was even given help and encouragement from friends who are Protestant and Roman Catholic. Fr. Basil Stoyka, my parish priest, guided me for many months through all of my questions and fears. The last Sunday before my departure, my parish family gave me a "send off" that deeply touched me.

Armed with a backpack and duffel bag containing all I needed, I was now ready to begin a journey that I had been preparing for a very long time.

Next month, Mission Team Kodiak, Alaska!

Margaret Pysarchyk

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<u>ALASKA AND/OR MISSION</u>: Mary Seiss, Anna Smerechnak, Robert J. Popp, Mary Freudig, Ethel Watlock.

* * * * * *

Honesty pays great dividends – God's approval and a clear conscience. In Proverbs 11:1 we are reminded that the Lord delights in honesty and blessed those who do right. 11:6.

BIBLE QUIZ
WHO SAID?

1. The Lord is my rock, and my fortress, and my deliverer.
2. Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.
3. Why was not this ointment sold for three hundred pence and given to the poor?
4. What shall I do unto this people? They be almost ready to stone me.
5. The serpent beguiled me, and I did eat.
6. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
7. I heard thy voice in the garden, and I was afraid.

ANSWERS:
1. David (2 Samuel 22:2)
2. John (Mark 9:38)
3. Judas Iscariot (John 12:5)
4. Moses (Exodus 17:4)
5. Eve (Genesis 3:13)
6. Isaiah (7:14)
7. Adam (Genesis 3:10)

YEAR OF FR. DUCHNOVICH

In 1851, Rev. Alexander B. Duchnovich (1803-1865), the advisor of the Prashevsky (Presov) Theological Seminary, organized the "Prashevsky Society of Literature," whose object lay in the publication of Russian books. Fr. Duchonovich was the author of a large number of popular verses. In 1847, he wrote and published the first primer of the Russian alphabet and in 1850, the first Russian calendar.

JULIAN DATE

We hear much about the Julian Calendar but very little about the Julian date. Every carton of eggs purchased has a stamped "Julian date," a three-digit number corresponding to the day of the year the eggs were packed. For example, June 27 is the 178th day of the year. The expiration date listed on the egg carton is usually 30 days after the date of the packaging. Eggs in the shell will maintain freshness for 3-5 weeks beyond the carton's expiration date if properly refrigerated.

SOBORNOST

The First Ecumenical Council

The Council of Nicea called on May 20, 325 marks an important step in the development of councils. Patristic church historian Eusebius tells us that the idea of an ecumenical council which solve the Arian conflict was born in the mind of the Emperor Constantine himself. He had hoped that the Church would provide a united religious basis for the Roman Empire, but he found himself faced with a Christian world divided on the question of the Divinity of Christ. Determined to put an end to this quarrel, the emperor had recourse to a perfectly logical expedient, in accordance with the Church tradition of local councils: an assembly of all men who possessed a teaching function in the Church.

According to Pierre L'Huillier, the Nicene fathers, beyond any doubt, assume that they represent the whole catholic Church. This claim is clearly asserted in the last part of their Creed: "...the catholic Church anathematizes" those who disagree with their dogmatic statements. In the legislative field they share the same feeling. The phrasing of the canons is unequivocal: they act on behalf of the entire Church. They do not, however, try to vindicate this claim.

Archbishop Peter explains:

> Their attitude actually implied two interwoven presuppositions: (1) Both in doctrinal and disciplinary matters, they considered themselves as acting in accordance with Church tradition. ... (2) It is obvious that the Nicene fathers simply regarded themselves as representing the genuine *mens Ecclesiae*. In the canons, the recurrent reference to "the Holy and Great Council" (canons 2, 8, 14, 15, 17 and 18) is significant; materially, the council had been summoned by Emperor Constantine, but the members of this assembly emphasized that the Holy Spirit Himself inspired their decisions. Later on, St. Cyril of Alexandria will go so far as to write about the Nicene Fathers, "They did not speak themselves, but actually the Spirit of God the Father was speaking." Epistles 39, PG 77:181a).[122]

He further concludes that the epithets *agia kai megale* ("holy and great") had been purposely used to point out the council's right to issue authoritative pronouncements binding the entire Church.

Fr. Michael Dahulich, Ph.D

FLOODS OF LIFE

In every life, there is to be
A time of heartache, grief and glee;
Days of laughter; Days of tears;
Days and nights of joys and fears;
Tests of will and trials of heart;
Painful falls and newer starts
And always - always - sins of soul
To tempt our weaknesses and goals.

Such are the passions of each day
That vie in life and test our way,
And try our faith in God and man –
For things we do not understand;
Yet, these are floods we must endure
Of life's emotions – vile and pure –
And strive to rise above each tide
To live and love with Christian pride.

PRESS:

Stephanie Chmel, Joseph Speck, Irene Allen, Theodore Cramer, Anna Smerechnak, Tom Swift, Kathleen Hunt, Ethel Watlock, Anonymous, Dr. Dimitrios Pappas, V. Utterbach, Everett Hancock, Anna Dorozynski, Helen Zak, Catherine Sheffchick, Ann Cipko, Eva Melnyk, Edward Kirpolenko, Steve and Irene Pacak.

Best Wishes to Fr. Raymond Sundland on his 25th anniversary from Nativity of Blessed Virgin Mary Parish in South Plainfield, NJ.

Eternal Memory to Frank Rusinko, who died on July 15 in State College, PA, from his sister-in-law Doris Rusinko.

Eternal Memory to his dad and mother Fr. Averky and Matushka Bondarchuk and to Fr. Basil Stroyen from Michael Bondarchuk.

Eternal Memory to Fr. Basil Stroyen on the 1 year of his death - August 14 and to newly-departed Aunt Cecilia Sulin, who was 99 years old, and wishes of better health to Matushka Nina, Claudia Sulin, Michael and Lillian Yurch, Frank Kaminsky and Marge Hopkosky from Steve and Lenora Evancho.

Thank you/Spasebo for your help in keeping me publishing The Orthodox Herald and especially for your kind letters and notes of encouragement.

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We were not created, as the ancient philosophers taught, as souls that are caged in bodies, with the goal of life being the liberation of the soul from bondage to the body. Rather we are created as body and soul together, inseparable until death and then apart only temporarily until the general resurrection when body and soul will be united for eternity.

Undique (*from everywhere*)

The past is worth remembering and knowing in its own right. It is not behind us, never truly behind us, but under us holding us up, a foundation for all that is to come and everything that had been.

At the First Ecumenical Council held in Nicea in 325, St. Spiridon tried to explain the Holy Trinity. He held a tile in his hand. Fire shot out of it, water poured down on it and then all he held in his hand was clay. "That," he said, "is the Holy Trinity."

St. Luke painted as many as 70 icons of the Mother of God.

St. Innocent of Alaska created an alphabet for the Aleuts in Alaska, based on the Russian alphabet, so that they could read the Gospel. He did not stop there but wrote the same for five more dialects.

It is difficult to remain human, sometimes ... There is a temptation to take refuge in the automatic response, in going strictly "by the book," instead of maintaining freedom of choice through the consideration of circumstances and the recommendations of understanding. To see only what others set before us, to deny ourselves the recall of any wider awareness, is a tragic loss to us of faith, for faith provides us, as the Letter to the Hebrews (11:1) puts it, with the evidence of things unseen.

Little children, let us love in deed and truth and not merely talk about it. This is our way of knowing we are committed to the truth and are at peace before Him no matter what our consciences may charge us with. For God is greater than our hearts and all is known to Him.

1 John 3:18-20

Just as birds have nests in the trees for when they must seek refuge, so must we choose a place each day ... in some place close to Him to have a place of refuge for every kind of occasion, where we can refresh ourselves and recreate in between worldly events.

Imagine a man in hiding who stirs, thereby showing his whereabouts, God does the same. No one could ever have found God; He gives Himself away.

Meister Eckhart



Editor's Notes

Early every morning, I have to walk about one hundred yards down my country road to pick up the morning paper. It could be considered a nuisance or a good thing because I am forced to get at least that bit of exercise in the clear morning air. There are other benefits as I observe the subtle changes in the foliage from day to day and am made aware of the beauty that God has given us. For example, I walked out of my front door the other morning into a golden world. The leaves had turned overnight into a shimmering scene of richness. It was all mine for as long as I wanted to look at it. What a way to start a busy day! Thank You, O Lord, My prayers were more fervent at my icon kivot as I prayed for those who requested prayer and for thankfulness for so much.

I have not had the time this past year to promote the paper. I am most grateful to those who are sponsoring a "in memory packet" to a specific parish. What a thoughtful way to remember a loved one for the whole year and to continue their work on this earth. It is a thrill to receive letters from people who write that they have picked up a copy of one of the donated "Heralds" at some church which they have visited and are subscribing because they have learned so much from it.

Anyone who has visited Russia tells of the Babas who keep order in the church. Their role differs from church to church but they stop anyone from entering the church who is not properly dressed. They reprimand those who don't act or stand as they should. What would they think if they entered some of our churches today? They could not even envision children eating in church or horrors, see what I was told of a mother who brings a toothbrush and toothpaste to church to entertain her child and another a McDonald's child lunch. Where are the Babas? Ladies, you know that the church is the house of God, you cannot throw down the mantle of keeping order. Surely you remember the Babas of your youth who would tweek the ear of a child who would misbehave. Those were the days when all the children stood in front and learned from their peers. If children are allowed to misbehave in church where will they behave?

More and more of our parish members are either in a nursing home or confined to the house. If you can't make a visit, why don't you make a note on your calendar to make a call or send a card or the church bulletin at least once a month? Share the addresses and phone numbers with others. Be a part of my "Brighten the Corner" effort.

God Be With You,

Matushka Nina Stroyen

IT IS MORE

To an Orthodox, the church is not just a hall or a meeting place, it is the house of God. For this reason, we must always come properly dressed and behave properly.

When you enter an Orthodox Church, you stand before God and are surrounded by the saints in the form of ikons. You make the sign of the cross, and then kiss the ikons which are available for veneration. You show your love and devotion to the people depicted on the ikons.

There will be lamps and candles burning in front of some of the ikons. They are lighted as a sign of respect and as a prayer. One of the first things you do when you enter the church is to buy candles. Then you put them in the stand by the ikon you wish to venerate and pray before. You should teach your child to do this when he is very young. They will be making a prayer even before they can talk.

When you are in church, you are there to pray. You talk to God and the saints. Some people find that the ikons help them to concentrate. They stand by the ikon and talk silently to the person there.

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Truth is not determined by how many people believe it.



It is not a large book nor does it have hundreds of recipes, but it is one of the best Russian cookbooks I have seen in recent years. A Year of Russian Feasts by Catherine Ceremeteff Jones is a book that has good recipes and is fun to read. She keys her recipes to various occasions; for example, a baptism, marriage, mushroom hunting from a dacha, Easter, Christmas, etc. She lived in Russia and was married at St. Nicholas OCA Cathedral in Washington, DC. Here is her recipe for Marinated Mushroom (Marinovannye Griby). She writes the following about them: "Marinated mushrooms are tasty nibbles that enhance just about any hors d'oeuvre or zakuska platter. Be sure to use small, young button mushrooms with tightly closed caps. This mushroom is called shampinyon in Russian markets from the French champigon." These are the white mushrooms on sale in most supermarkets.

MARINATED MUSHROOMS

1 1/2 lbs. firm small button mushrooms, cleaned and stems trimmed close to the caps
1 Tbls. plus 1 teas. noniodized salt
1 cup water
1/2 cup 5% white wine vinegar
3 whole cloves
2 small bay leaves
5 black peppercorns
3 whole allspice berries
1 teas. sugar
1 medium garlic clove, slivered
1 Tbls. oil

Sterilize a wide-mouthed 1 quart canning jar and lid. Bring 1 quart water to a boil in a medium saucepan, add the mushrooms and 1 teas. of the salt, and return to a boil. Reduce the heat and simmer for 3 minutes. Drain and set aside to cool to room temperature. Combine the 1 cup water, the vinegar, cloves, bay leaves, peppercorns, allspice, sugar, and the remaining 1 Tbls. salt in a small non-reactive saucepan.

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WHO IS A SAINT?

The Church can call by name only those saints whom God has chosen to make known to us, yet there are countless men and women whose sanctity is known only to God Himself. They, in true humility, lived pious and holy lives devoted completely to God, giving of themselves daily in whatever way He asked of them.

Three hundred and sixty-five days are not nearly enough to remember each-saint separately; therefore, more often than not, more than one saint is remembered on each day. Most church calendars list only the primary saints of each day – "primary" not in the sense of one being holier than another, but in their chronological proximity to the time of our Lord's mission on earth. An exception is made for those highly venerated saints of recent years.

The saints remain alive for the faithful of all times and their lives and deeds should continue as an inspiration for the "saints" of the future. Though our present churches are embellished with gold-gilded domes, imported mosaics, costly chandeliers, and beautiful carvings, the saints are the most precious gems that we possess in our Faith. May they continue to pray and intercede with our Lord Jesus Christ for the salvation of our souls.

LIGHTER MOMENT

One school teacher to another: "Not only is Jimmy the worst behaved child in my class but he also has a perfect attendance record."

* * * * * *

No one can say he doesn't need forgiveness for his sin.

Home Bible Reading Schedule

OCTOBER 2003

1	Gal 6:2-10	17	Eph 6:18-24
2	Eph 1:1-5	18	1 Cor 15:39-45
3	Eph 1:7-17	**19**	**2 Cor 9:6-11**
4	1 Cor 10:23-28	20	Phil 1:1-7
5	**2 Cor 6:1-10**	21	Phil 1:8-14
6	Eph 1:22-2:3	22	Phil 1:12-20
7	Eph 2:19-3:7	23	Phil 1:20-27
8	Eph 3:8-21	24	Phil 1:27-2:4
9	Eph 4:14-17	25	1 Cor 15:58-16:3
10	Eph 4:17-26	**26**	**2 Cor 11:31-12:9**
11	1 Cor 14:20-25	27	Phil 2:12-16
12	**2 Cor 6:16-7:1**	28	Phil 2:17-23
13	Eph 4:25-32	29	Phil 2:24-30
14	Eph 5:20-25	30	Phil 3:1-8
15	Eph 5:26-33	31	Phil 3:8-19
16	Eph 5:33-6:9		

BIBLE STUDY

We may worry about the proper etiquette when introducing people. Do we introduce the younger to the older or the older to the younger? Do we introduce the more important person to the lesser or vice versa? And after the order and the names are dispensed with, what do we say?

The apostle Paul was a great "introducer," who spoke highly of his colleagues in the faith. His letters are doted with the names of men and women to whom and for whom he was deeply grateful. He affirmed Timothy as a person of proven character, who "as a son with the father ... has served with me in the gospel." (Philippians 2:22). He also praised Epaphroditus, who almost died because of his unselfish devotion to Christ and his service to others. (v.25-30).

In a world dominated by put-downs, let's resolve to master the art of building others up by what we say to them and about them. Such "introductions" can be one of the most important things we do each day.

HALLOWEEN

Until a few years ago, Orthodox "could care less" about what Halloween was all about. Parties were held in church basements to keep the children safe and to have fun together. Now, we are warned that it is a pagan day and we should not allow our children to dress up and go trick or treating.

Halloween falls on the eve of All Hallows or the Feast of All Saints or the non-Orthodox calendar. We Orthodox have All Saints but it falls on another day – the first Sunday after Pentecost.

There are big changes in how this day is observed. It is becoming a time for grownups to wear costumes and masks and have parties. Meanwhile, school districts in many areas are eliminating the day from their calendars. Children no longer come to school on that day dressed in costumes. The last few years many people report that very few children have come trick or treating. For those that do, many give coins instead of candy, which must be X-rayed to be sure it does not contain anything which can harm a child eating it.

As far as parish observances – some continue to have parties with food, games and costumes. Some ignore the day while others have children dress as their favorite saint and tell a short story about the same. One parish member said: "You would be surprised how many angels we have in our parish."

How should you observe the day? Use good judgment.